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WEEKLY REVIEW.

—Writing about the suicide of an esteemed minister, Rev. Dr. Webber, a minister of another denomination gives this explanation of the matter, in *Zion's Herald*:—

"My view of his case is this: He, like all Christians, was the subject both of natural laws and of spiritual laws. The natural laws governed him, as a compound of matter and mind, and as existing independent of the gracious change by which he became a Christian. The spiritual laws, put in force when Christ entered the heart, governed him in all spiritual relations, on all spiritual questions; and their action was independent of the action of natural laws. Each set of laws operated within its own realm. Thus the most eminent Christian that ever lived, crossing a lake upon the ice too weak to bear him, by the natural law of gravitation is carried through, and is drowned, the spiritual laws doing nothing for his rescue. Thus, in Dr. Webber's case, his whole natural being was worn, jaded, depressed, till the brain felt the effects. His spiritual being was all right. Never did he pray with more fervour, or with truer conception of his spiritual relations, than in his family, not half an hour before the suicide. After that prayer his wife left him for a few moments, to see a neighbour. Then the action of the natural laws dethroned reason, for which there had been a long preparation. He was no longer himself. Spiritual laws could not step out of their own realm, to resist the working of natural laws, in his case any more than in the case of the drowning man. And thus, though it were a deed of his own hands, he was without responsibility in it. And so he rests with God!"

These remarks may help us to understand such cases as that of Hugh Miller. It is a great mistake not to heed the monitions of weariness given by the brain. The brain is a material thing as much as the heart is, and when disordered ceases to be the docile agent of the in-dwelling spirit; it is like a horse that has snatched the reins from the hands of the driver and rushes over a precipice. When the brain is overtaxed, or taxed to its full measure, it gives an intimation of the fact; under the impulse of some exciting pursuit, a man may overlook this intimation and go on till he exhausts the brain of its nervous energy and throws it into utter disorder.

—Who will say that there is not religious earnestness among the Parsees, when their priests in the fire-temples contend with one another for the privilege of offering prayer, until almost every shred of clothing is torn from the body? It happens, however, that behind the prayers there are payments, and it was doubtless for the sake of the filthy lucre that the combat, reported in our Epitome, took place.

—Surprise is expressed that whereas Natives come forward to aid when any fund is started for the relief of Europeans, Europeans do not come forward to help when a calamity like that in Ahmedabad occurs. But some are coming forward.

—Is it not strange that Native gentlemen should think they are paying respect to European gentlemen and ladies, when they invite them to an entertainment a prominent feature of which is the dancing of courtezans? One thing is stranger, viz., that the gentlemen and ladies invited should see no impropriety in it and accept the invitation.

—We regret very much to hear of the death of Mrs. Menge, wife of the Rev. C. C. Menge, for so many years a missionary of the Ch. Miss. Society, in this Presidency. She died at her native place, Coire, in Switzerland, Sept. 8th. She had been for some time suffering from general debility, and a severe cold brought on rapid consumption. Mr. Menge writes:

"How gladly would she have gone out to India again last year and died in the Mission-field, but God's holy wisdom and love ordered it so that she should die in the midst of her relatives and friends. My wife was thankful to have been permitted to see her old father once more. He is 93 years old, and was much affected when he heard that the third of his grown-up children had died before him.—It was beautiful to see how firmly she grasped the hand of her mighty Saviour while she was passing through the dark valley of the shadow of death. Her faith in Jesus did not waver for one moment, although she did not always feel His power; but Jesus being all in all to her, she clung to Him by faith without seeing Him. She has now overcome through the blood of the Lamb of God and is unspeakably happy."

—We have received a letter signed G., censuring us because we have not attacked some articles on the Atonement published in the *Evangelical Review*, regarded by G. as most objectionable. One of these articles is contained in the July number, and in the same number there is an article replying to the one previously published. If as G. thinks, a most pernicious view of the matter has been brought forward, it is some consolation that there are those who are ready to maintain the other side and have liberty to do so, in the same pages. We do not think G.'s letter is written in a temper likely to do good, and we decline publishing it. Though we do not care to plunge into controversy, we shall perhaps take some opportunity of renewing the statement of our own views on the subject of the atonement.

—We mentioned that the Rev. D. O. Fox had been carrying on special services at Jubbulpoor. In a letter from that place dated Oct. 4th, he says:

"The Lord has continued His presence. The interest has increased every day. Last night was the best of all. The children of God have been blessed and encouraged. Last Friday night one sought Jesus. On Saturday, another. After the meeting to-night I am to go on to Lucknow. The Lord permitting, Bro. Osborne will come next week and continue the work." Monday night: "another sought Jesus; to-night I have baptized three Natives, adults."

—We have pointed out that the command concerning the Sabbath sanctifies the seventh day, but does not say that the day we call Saturday shall necessarily be that day. What is Saturday in one meridian is Sunday in another. While the Jew in Turkey is keeping his Sabbath on Saturday, the Jew in Sitka (Russian America) is keeping it on Sunday.

—The Rev. Dr. Wilson returned to Bombay on Monday evening. He has since been somewhat better.

—C.'s letter must stand over till next week.

We have received a letter signed *Peace* on the subject of the convent life. Our correspondent quotes the words of our Lord "I, if I be lifted up, will draw all men unto me," words which imply that it is by the open manifestation of the truth concerning Christ, that men are to be attracted to the Saviour. Our Lord said to his disciples: Ye are the light of the world; ye are the salt of the earth; a city set upon a hill cannot be hid. Paul says to the Philippians: Be ye blameless and harmless, the sons of God, in the midst of a perverse nation, among whom ye shine as lights in the world. Jesus says of his disciples: They are not of the world even as I am not of the world. Jesus, it is true, passed forty days in the wilderness before he entered on his ministry; but he went there 'to be tempted of the devil,' which is surely not the object of those who go into convents. Jesus says: There is nothing covered that shall not be revealed. Christians are said to be children of the day, children of the light. Again: Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. Paul announces the principle by which he and his co-workers were animated, in these words: We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. We find nothing in the New Testament that favours the idea that a high degree of holiness is best found in the seclusion of a convent. Let us hear what Peter says: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works WHICH THEY SHALL BEHOLD, glorify God in the day of visitation."

Romanists do not maintain that all Christians are called to take upon themselves vows of seclusion; only those who have a *vocation;* a certain number specially called of God to a life of peculiar sanctity. The numerous passages we have quoted show that it is an entire mistake to suppose that holiness is obtainable in this way. Every true Christian is recognized as a saint in the New Testament, and the command to be holy is to all.

As many of our readers have not seen the letter to which our correspondent undertakes to reply, we have thought it best to present in the above form the testimony of Scripture on the subject, instead of publishing his letter.

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SATURDAY, OCTOBER 9, 1875.

FRIENDLY WORDS TO ROMANISTS.

XIII.

In the second epistle to the Thessalonians, Paul uses this language:

"And we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him; 2. That you be not easily moved from your mind, nor be frighted, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. 3 Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition, 4. Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God. 5. Remember you not, that when I was yet with you, I told you these things? 6. And now you know what withholdeth, that he may be revealed in his time. 7. For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way. 8. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth: and shall destroy with the brightness of his coming; 9. Whose coming is according to the working of satan, in all power, and signs, and lying wonders, 10. And in all seduction of iniquity to them that perish: because they received not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe lying: 11. That all may be

judged who have not believed the truth, but have consented to iniquity."

We have taken the above from the Douay Bible, and we here subjoin the notes of that Bible on the above verses:

"Chap. ii. ver. 3. *A revolt.* This *revolt* or *falling off*, is generally understood, by the ancient fathers, of a *revolt* from the Roman empire, which was first to be destroyed, before the coming of Antichrist. It may, perhaps, be understood also of a *revolt* of many nations, from the Catholic church; which has, in part, happened already by the means of Mahomet, Luther, &c., and it may be supposed, will be more general in the days of Antichrist.—Ibid. *The man of sin.* Here must be meant some particular man, as is evident from the frequent repetition of the Greek article *ó*, *the* man of sin, *the* son of perdition, *the* adversary or opposer, *ho antikeimenos.* It agrees to the wicked and great Antichrist, who will come before the end of the world."

"Ver. 4. *In the temple.* Either that of Jerusalem, which some think, he will rebuild; or in some Christian church, which he will pervert to his own worship: as Mahomet has done by the churches of the east.

"Ver. 10. *God shall send;* that is, God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth."

The apostle tells the Thessalonians that they are not to expect the day of the Lord immediately. There was first to be a revolt, falling away, apostasy. Now this falling away must be among those who have something from which to fall, viz. the truth; it is a falling away in the church. A man of sin is to be revealed, a son of perdition. A man of sin does not mean simply a sinner; the world is full of sinners. Nor does it simply mean a man who induces many to sin; for such have never been wanting. But it is a man who appropriates to himself that honour that is due to God, passing off his own teachings for those of God, usurping the pardoning power of God, and claiming the power to create objects of worship for mankind in heaven. We must dismiss the idea that he is avowedly an enemy to the church of Christ, or that he is conspicuous for doing things which men commonly regard as very wicked. For observe it is a mystery of iniquity; a system in which iniquity is disguised and hidden. Its advent is in all power and signs and lying wonders, and in all seduction of iniquity, or as the common version has it, deceivableness of unrighteousness. It is really, but not professedly, antichristian; it comes in the name of Christ, and sits enthroned in the temple of God. They who are carried away by this system are those who received not the love of the truth, but had pleasure in unrighteousness. While claiming to be Christians, they neglected to honour the word of God and allowed it to be taken from them.

The apostle further says that the mystery of iniquity was already working, but was hindered from being developed by a potentate that then had sway and who is thus described: "He who now holdeth will hold until he be taken out of the way." The common version has it, He who now letteth will let; the word *let* being used in the old sense of hindering. There was some power hindering the full development of this corrupting system; until this power was taken out of the way, the man of sin could could not make his appearance.

Now let us note: Paul had told the Thessalonians about the future advent of Jesus when the dead should be raised; the day of the Lord, the day of Christ he calls it. This day is still future. The eighteen centuries and more intervening between the time of his writing to the Thessalonians and the glorious advent of Christ, were to be filled up 1st, by some power that was existing in the days of the apostles, described as "he that holdeth" or "he that letteth", and 2nd, by the man of sin, the mystery of iniquity.

Now let us consider the interpretations suggested in the Douay notes.

1. A revolt from the Roman Empire is said to be what is spoken of. But history knows nothing of any revolt from the Roman Empire that could be described as a mystery of iniquity, the head of which should claim to be invested with the powers of God, and should sit in the temple of God. It was already working in the days of the apostle, and after its development was to continue till the next appearing of Christ. This first idea then is excluded. Whatever be the meaning it cannot be this. The power here described is not one that could be hid in a corner, or that would need to be sought for in some secret place. It occupies the most conspicuous place in the world, and history must be full of it.

2. It cannot refer to Mahomet. There was nothing in the days of the apostles working in the direction of Mahomet. Mahomet never assumed to be divine or in the place of divinity. The coming of Mahomet was not 'with all power and signs and lying wonders.' He did not profess to work miracles. Mahomet was a false prophet, claiming to be the last of the prophets and to utter the fulness of revelation. He arose outside of the church of Christ, outside of Christendom, and sought to introduce the Koran by the sword. There is nothing in Mahomedism that corresponds to the description given by the apostle.

3. Well, we come to Luther. The Romanists allege that the religion of Protestants began with Luther, and is only three or four centuries old. But the apostasy of which the apostle speaks was 'already working' in his day, and was hindered from being developed by some existing power that was taken out of the way. This application fails in every particular. Luther did not come 'with all power and signs and lying wonders,' did not sit in the temple of God showing himself that he is God. No Romanist can trace any analogy between the Reformation by Luther and the description here given.

4. We come now to 'the wicked and great Antichrist, who will come before the end of the world,' (Douay notes.) The fulfilment of Paul's prophecy is thus at last dismissed to the future. The man of sin is not a revolting province of Rome, not Mahomet, not Luther, etc., but is yet future. When he appears he will sit either in the temple at Jerusalem or in some Christian church and be worshipped as "Mahomet has been by the churches of the East." Mahomet has never been worshipped, so that the future Antichrist must be some body very different. Now the great difficulty is that the apostle says the mystery of iniquity was already working, and would be fully revealed after the removal of some power that hindered the revelation. The power that withheld was evidently some power apart from the church of Christ. If 'that wicked one,' the man of sin, is a single individual, then we would naturally suppose that the withholding one would be a single individual; and this would make only two individuals, two generations between the apostle and the day of Christ, which we see at once to be an error. If the man of sin is to be an individual, exhibiting his own person for the homage of all Christians, then it is evident that he could not have been secretly working in the days of the apostles.

We see then that the notes give us no satisfaction. They turn us off with a confused reference to a revolting province, Mahomet, Luther, &c., and a future Antichrist.

POSSIBILITIES OF SIN.

In some Arabian tale of fiction we remember to have read of a casket found on the sea shore, a little metallic box that you could hold in the palm of your hand, hermetically sealed, opened by the uttering of some potent spell, when a vapourous figure was seen rising from it, rising and still rising until the head of the liberated *jin* was in the skies and his feet on the earth, and his terrible voice rousing the echoes of distant mountains. It was an evil spirit whom Solomon had shut up in the casket, for the safety of mankind. Thus is it with many a sin regarded as venial by men and scarcely thought to be worth a moment's repentance; but when we look at the possibilities of evil locked up in it, we are led to take another view of it. Men reserve their hatred for the extraordinary manifestations of sin; but God bids us look with horror upon the seeds of so great evil. Circumstances, public opinion, expediency, absence of temptation, fear of personal injury, these act as restraints and bandages, so that generally there is a comparatively harmless manifestation of the wrong feeling. But God looks at the heart, and in the Bible he has given us the means of beholding the true nature of those affections and tendencies which we are so prone to make light of. We are to look at these possibilities latent in the envy, pride, wrath, covetousness, lust, recklessness, etc., of our natures, and are to estimate ourselves by these. A man may heedlessly discharge a gun, and hurt nobody; he may do the same thing the next day and kill some excellent man; the offence is the same on both occasions; what *has* happened on the second occasion, only shows what *might have* happened on the first; the exceptional result enables us to gauge the sin.

Let us take up *envy.* It seems so natural and excusable to feel badly when somebody else is preferred before us; when Saul hears the young women in their song of triumph, saying, Saul has slain his thousands and David his tens of thousands; but when Saul takes a javelin and endeavours to strike David dead, we just have a fuller revelation of the nature of that feeling. When you see somebody that you are disposed to place below yourself, exalted above you, making money where you are losing, winning affection where you are failing, obtaining honours withheld from you, an envious feeling springs up in your heart. Very likely you will do nothing against the man, except perhaps saying some disrespectful word; there are a great many men between you and him, and the probabilities are numerous that if you did any thing it would recoil upon your head. So you simply charge yourself with an excusable feeling of dissatisfaction. But the Bible will not let you thus dismiss the matter. It shows you Cain lifting a murderous club against his brother, and says to you, here is a full-length portrait of envy. Fratricide is seen to be one of the possibilities of envy. See 1 John iii. 12. It takes us then to the account of Joseph. Joseph showed a kind consideration for his father, and in return enjoyed his special regard; this excited the envy of his brothers; *they would have killed him but the providence of* God enabled them to get rid of him by selling him into slavery, and their aged father went mourning almost all his days. We may believe that there are many families in which preferences shown or imagined, awaken a feeling of envy. Let us look at the abominable thing as pourtrayed in the word of God. Korah, Dathan and Abiram allowed a feeling of envy to get possession of them; they persuaded themselves that Moses and Aaron owed their pre-eminence not to the appointment of God but to their own ambition; their envy became rebellion, and the spirit of rebellion ran through the camp, and 15,000 souls tasted death before the evil thing had spent itself. And it is recorded in the Gospels that the Jews delivered Jesus into the hands of Pilate for envy. What! is it possible that there can be in my breast anything akin to the feeling that led to the rejection and crucifixion of Christ, the Lord of glory? God forbid that I should harbour a feeling containing within itself such dreadful possibilities.

The feeling of envy may be excited by a preference that man shows, or by favours received from God. If in a family or a company where there has been no profession of religion, or a merely nominal one, some one begins to be in earnest in waiting on God and begins to receive blessing from the Lord, there will often be displayed a feeling that one *would little* have expected, a feeling of envy showing itself in efforts to disprove the sincerity of the earnest man, and in carping criticisms. We have known this feeling of envy to show itself sometimes in bitterest persecution. In one form or another, it is common enough, and is thought very lightly of; but we learn from the word of God how to regard it.

—Archbishop Whately could say sharp things when he had a mind to, which was quite often. "Pray, sir," he said to a loquacious prebendary, who had made himself active in talking at his expense when his back was turned, "Pray, sir, why are you like the bell of our own church steeple?" "Because," replied the other, "I am always ready to sound the alarm when the church is in danger." "By no means," replied the Archbishop, "it is because you have an empty head and a long tongue."

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THE SECOND COMING.—II.

No portion of God's word is more worthy of our attention than the prayer offered up by the Saviour just before he permitted his enemies to lay rude hands upon him and lead him away to death, the prayer contained in John xvii. The mind of the Father and the Son regarding the church is here expressed without any ambiguity, and the keynote is given of all the prayers of his believing people in all ages until this marvellous prayer shall have been altogether fulfilled. The obligation to obtain the fulfilment of this prayer is laid upon us; it is, so to speak, made payable to us, and needs our endorsement, needs that we should make it ours and plead it with overcoming faith. We see that by the heart-reception of the divine words given to us by Jesus, we become a people separated from the world, even as he was. We see that Christ's desire is for our sanctification, that is, our entire conformity to himself, and that this blessed result is accomplished by the word of truth. The Spirit, (author of holiness,) the word, faith; these three agree in one. He then prays that believers may be made perfect in love; for the only union Christ contemplates is the union of love; and he announces that the world will believe on him when the prayer is fulfilled. He says that the glory accruing to him, is pre-eminently in this oneness with the Father; and this is the glory which He gives to his people. The natural man discerneth not the things of the Spirit of God, but looks at every thing from his own stand-point. Men saw no glory or beauty in Christ that they should desire him, else would they not have crucified the Lord of glory. He is the Lord of glory, and in him we learn what true glory is. Men looked for a Messiah who would come in great state, in visible glory, commanding the homage of men by the display of irresistible power. But Christ came for the very purpose of delivering men from false ideas of glory; and his prayer is that his disciples may be brought into the same hallowed and intimate union with the Father that he himself enjoyed, having experience of the same divine love and yielding themselves wholly to the guidance of God's loving will; and the world is to take knowledge of this glory and believe upon him. It would be a great triumph for the Jews if, after having refused the Messiah because the glory was not such as they had counted upon, and holding out for ever so many centuries, Christ should after all, be obliged to fall in with their idea and come to them invested with the glory which they had demanded. Nay, it is they who must give in, and recognize the glory of God in the humiliation and sufferings and death whereby He wrought out redemption for men. The last words of this wonderful prayer is, "I in them." Jesus says distinctly: I am glorified in them. Christ's glory is in salvation. He might come today with twelve legions of bright angels, and men would stand awe-struck; but what is wanted is that they should see a greater glory than this in Christ's giving his cheek and his back to the smiters, his feet and hands to be pierced. God hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. The glory to be manifested is in the complete deliverance of the sinner from sin. The glory of a physician is in the complete deliverance of his patients from their diseases; if this be wanting nothing else will secure to him a real glory. Christ stands before the universe in the character of Saviour of sinners, and it is through the saved sinner that his success is to be demonstrated. I am glorified in them, just in the measure in which my power to save unto the uttermost is made evident in them. The vine is glorious in its fruit; but it is through the branches, and only through the branches, that it bears fruit.

In the 8th chapter of Romans we are told that the whole creation groaneth and travaileth in pain together, waiting for the manifestation of whom? we expect of course to read, the Son of God; but instead we have, the sons of God. The manifestation of the sons of God. The sons of God are believers, and they are one day to be manifested in their true glory, one with the Father, with Jesus and with each other. 'We saw his glory as of the only begotten of the Father, full of grace and truth.' What they saw of this on the Mount of Transfiguration was a faint adumbration of what they saw on the Day of Pentecost. When the disciples were knit together in love, of one heart and of one soul, the world saw in them more of the glory of Christ than they had seen during the days of his ministry. In 2 Thessalonians i. 10, the apostle says that the Lord Jesus at his glorious advent will come to be glorified in his saints and admired in all them that believe. Let these expressions be well pondered. Christ knows how to put his glory upon the humblest believer in such a way as shall fill the impenitent world with deepest conviction. In each believer He will be admired; we shall be like him, seeing him as he is. What is the New Jerusalem but the body of true believers with the glory of Christ poured out upon them? Carefully consider Rev. xxii. 8, 9. John had just been shown the New Jerusalem; the throne of God and of the Lamb was in it. John falls down not before Him who sat upon the throne but at the foot of the angel. How was this? The beloved disciple knew better than to turn from the Lord to worship the servant. But the glory of the Lord rested upon the servant; and the angel lets us know that he is one of the redeemed. In fact, John sees in this pattern of the latter day believers, the New Jerusalem; sees in him and those whom he represents, the full accomplishment of Christ's prayer: The glory which thou hast given me I have given them; as thou, Father, art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me; that the love wherewith thou hast loved me may be in them and I in them.

The Apocalypse (apo-kalupsis) means the unveiling, the removal of the veil that is upon the glorious countenance of Christ. The same word is used in Rom. viii. 19: "*manifestation* of the sons of God." See also 2 Cor. iii. 14-18 and iv. 1-6.

Epitome of News.

SATURDAY, OCTOBER 2.

—*Bombay Gazette:* "The Prince will land on Monday, the 8th of November, probably not before the evening, and the Corporation address, the procession to Parell, and the illumination of the city will provide sufficient occupation for the rest of the day. On the 9th, His Royal Highness's birthday, there is to be a State Dinner at Government House, Parell, and the dinner may possibly be followed by a State Ball. Wednesday, the 10th, seems so far to be a spare day, but on Thursday, the 11th, His Roya Highness is to receive addresses from the University and other public bodies, and will be expected to look in at the dinner to 2,000 sailors and soldiers which is to be given on that day in a shed on the Esplanade. It is intended that on Friday, the 12th, His Roya Highness shall visit Elephanta, opening the Sailors' Home, and laying the foundation stone of the Elphinstone Dock on his way to the Bunder. On Saturday, the 13th, the Prince will go to Poona, returning to Bombay on the 16th, the day fixed for the school children's feast, and embarking again in the *Serapis* on the 17th."

"In the official report presented to the Board of Trade by the Court of Inquiry, held at Liverpool, into the loss by capsizing of the ship *Stuart Hahnemann*, in the Indian Ocean, April 14th, 1875, the Court, after weighing the evidence in this case, find:—1st. That the *Stuart Hahnemann* was well built, her equipment was as perfect as money and skill could make it, and every proper precaution was taken by the owners to ensure the safety of ship and crew. 2nd. That on leaving Bombay she had, in our opinion, a fair amount of ballast. 3rd. That we attribute the loss to her carrying a heavy press of sail so long that when increased the sail could not be taken in."

"On Thursday night the fire-temple of Dadysett, situated in Hornby Row, Fort, was the scene of an unseemly scuffle amongst the officiating priests. It appears that there was some dispute as to the right of saying certain prayers on behalf of the dead, and from words they came to blows; and one of the unfortunate priests received a severe pounding at the hands of his antagonists. There was a great uproar, and as the gates of the sacred place were closed for the purpose of eluding the vigilance of the Police, there was considerable difficulty in getting into the temple. One or two respectable Parsees happening to pass by had the doors forcibly opened, and with the assistance of the Police, the belligerent mobeds (clergymen) were arrested and taken before the Superintendent of the divison. The vestments of the aggrieved party were literally torn to shreds, and he was almost in a state of nudity. Such quarrels are not of unfrequent occurrence, and the neighbourhood has considerable cause of complaint at the hands of these peaceful citizens. It behoves therefore the managers and the high priest of the temple to remove the cause of such indecent exhibitions by expelling the most turbulent of the fraternity; or else they might lead to more serious disturbances."

MONDAY, OCTOBER 3.

—*Times of India;* London: "What would the *coombees* of India think of Rs. 21,000 for a calf? During this week Lord Skelmersdale sold a calf out of the First Duchess of Oneida to Mr. Foster of Killhow for 2,000 guineas, and two cows belonging to the Earl of Bective have changed hands for 5,700 guineas, or Rs. 59,750, over half a lakh!"

—Same; Ahmedabad: "The official estimate prepared by the Municipal Department of the houses destroyed by the flood is 3,915, and about 1,500 more are considered so damaged as to be unfit for habitation. These do not include the houses in the distressed villages.

"The town of Dholka has been much damaged by the flood, and 2,500 houses are roughly estimated to have been destroyed."

—*Lucknow Witness;* Calcutta: "The old tabernacle, built by Mr. Taylor in Zig-Zag Lane was sold at auction a few days ago. It was a rough bamboo building, erected merely as a temporary place of worship, but during its brief history it has done most valuable service. Many were converted under its humble roof, and previous to the opening of the Dhurramtolla Chapel it was always crowded. Of late, however, the attendance had greatly fallen off, the people showing a decided preference for the larger and more commodious Chapel in Dhurramtolla, and finally it was resolved to close the place, and transfer the meetings held in it to private houses."

"A proposal was made some time ago by a Church of England Missionary to invite Mr. Pearsall Smith to Calcutta, but I am not aware that any decided step has been taken in the matter. The proposal, however, is very significant in itself, and the favour with which it is viewed by men of nearly all churches shows very strikingly the wonderful influence which this plain, modest, and devoted man has gained. He speaks in London and Berlin to be heard all round the globe. Ten years ago not one in twenty of those who now accept his teaching would have tolerated such doctrine for an hour. He has made no display, has been most modest and simple in all his plans and work, and yet he has broken down, or thrown over, all manner of barriers, and has enlightened the eyes and hearts of hundreds of thousands. He is manifestly one of God's workmen. The power and excellency which is so manifest in his work is plainly not of man, and it is impossible to trace it to any other source than to God Himself. May the Church speedily send forth many such labourers.

—*Bombay Gazette:* "A farewell entertainment and *nautch* on an unusually sumptuous and splendid scale was given on Saturday night in the Collector's bungalow at Tanna, in honour of Mr. Robertson, the Collector, who has retired from the service after 26 years' residence in India. This mark of the high esteem in which he was held was provided by a few of the wealthier educated native gentlemen of Tanna."

—Same; Allahabad: "The latest news received from Afghanistan asserts that orders have been issued for the despatch of two columns from Herat and Balkh to attack the Principality of Maimena. Maimena is an Uzbek chiefship, some 170 miles north-east of Herat. It at present forms part of the province of Afghan Turkestan, but the allegiance of the Meer to the Government of Cabul has always been uncertain."

—It is stated that the Sheik of Guadur, Abdool Aziz, has been made Imam of Muscat.

—The vessel wrecked on the Kurrachee breakwater, had 75 souls on board—a wedding-party. The crew are said to have been under the influence of opium.

—Mr. Charles Drury, Marble Mason, was found dead in his chair on Sunday night. A Coroner's jury decided that his death was caused by heart-disease.

—The New York papers of the 28th ultimo describe

a terrible scene at the funeral of Mrs. Philip Bissinger and her three children, who had been drowned at Reading, Pennsylyania. Bissinger is keeper of a saloon at Reading, and his family consisted of himself, his wife, and three small children. Of late, it is said, there had been considerable unhappiness, caused by jealousy. On Monday, as it is stated, a quarrel arose between the husband and wife, and he ordered her out of his sight. He told her he would give her 2,000 dollars to go away and return no more—she to take the two girls and he to keep the boy—and threatened to kill her if she returned. This prospect of separation from one of her children, added to her previous unhappiness, preyed upon her mind, and she was very much depressed. On Tuesday, accompanied by her three children, she left the house and entered a street car, in which she rode out of the city for a distance of about two and a half miles to a point on the bank of the canal. She had a basket with her, and this she proceeded to fill with stones, her children assisting her. Having filled the basket she bound it securely to her waist, and then, taking a child under each arm, and holding the third to her breast, she jumped into the canal. The cries of the children attracted the attention of a man who could not swim, and before he could get help all were drowned. The bodies were recovered and removed to the house of the husband, and he was notified of the occurrence, receiving the news, it is said, in the company of the woman who had caused the unhappiness. So great was the indignation among the people at large that a detachment of police was kept guarding the house of Bissinger until after the funeral. It is stated that in the crowd not less than 50 men, and even some women, were arrested with pistols in their hands, for the avowed purpose of shooting Bissinger. He was guarded by the police all the way to the grave and back, and, as a further protection, the coffin containing the little boy's body was placed in the carriage with him. When the bodies had been lowered into the graves part of the crowd hooted at Bissinger, and a number of women tried to get at him. One shot was fired at him without effect. He was then instantly hustled into his carriage, and driven off. Another shot was fired at him while passing the gate, and is supposed to have struck him, as he was carried from the carriage into the house. Great indignation still exists in the city, and lynch law is freely talked of.

Tuesday, October 4.

—*Indian Statesman :* "In face of the fact that not two out of every ten of the dhows seized by our cruizers on the East Coast of Africa are condemned when taken to Zanzibar, it has often been noticed as a thing to be regretted that, some means cannot be devised for lessening the loss and inconvenience to which legitimate and honest commerce is continually being subjected by the ill-advised seizure of merchant vessels which on examination by competent persons, are found to be no more slave-traders than are the cruizers themselves. The mischief arising to the owners of these vessels and their cargoes, needs no enlarging upon ; it is easily understood. A good market probably is lost for the cargo ; a contract broken for which some one must suffer, and likely enough the vessel herself is lost in going for a second time over the course from which she had been taken. For some years now the trade of that coast has in this manner been harassed and impeded."

—No less than 2,085 names have been registered for the next Matriculation Examination in Madras.

—*Shanghai Courier :* The Japan steamer this morning took away from Shanghai a visitor who is distinguished from the majority of our passing guests by both his motives and his mission. The Rev. Sholto Douglas has come to the Far East in order to awaken a deeper interest than at present exists in the minds of men in the all-important subject of religion. He has exerted himself here without stint ; his energy has been indefatigable, and his self-sacrifice for the good of others such as none can think of without being deeply touched. No one can have failed to recognise his zeal and devotion in the great cause he has at heart, and long and greatfully remembered by many of those who attended his services in the Cathedral, Union Chapel, and the Lyceum Theatre."

Wednesday, October 6.

—*Bombay Gazette ;* Allahabad : "The following native noblemen will be made K.C.S.I.'s at the approaching investiture at Calcutta. The Maharaja of Purneah ; Raja Nahun Kaseerao Holkar, brother of Maharaja ; Ranoodeep Singh, Commender-in-Chief, Nepaul ; Gunputrao Kirkey, Dewan of Gwalior ; Faiz Ali Khan, Minister of Kotah."

"It is very probable that Major-General Haines succeeds Lord Napier of Magdala."

"Rao Sahib Narain Bhai Dhankidar, Principal of the Poona Training College, has been appointed to the vacant Directorship of Public Instruction, Berar."

—*Times of India :* "We regret to announce the death, at the age of 73, of Mr. James Watson, late clerk of the markets. It is now ten years since Mr. Watson was pensioned by the Bench of Justices, after having served in the markets and the police for a period of forty years. Apart from the prominent fact that the late Mr. Watson lived for fifty-six years in uninterrupted good health in a tropical climate, and performed his duty for forty-six years without a single holiday, it must be mentioned with honour to his memory, that he was faithful to his trust in positions, where there were not wanting severe temptations to test his integrity, and left the service of the police, and afterwards of the municipality, an example of God's noblest work—a poor and an honest man."

"The revision of the New Testament is making slow but steady progress. The revisers meet for a week once a month, and have already been engaged on the work for five years. Dr. Vance Smith calculates that it will take five years more to complete the New Testament."

"Scientific men in Paris question, it seems, the representations of Darwin and Hooker as to the existence of insectivorous plants, and attribute their conclusions to hasty or imperfect observation. They think that the phenomena have either been exaggerated, or that their interpretation is forced."

"We hear that a young educated Brahmin of a respectable family, who was an English teacher for a long time in the Church Mission School at Akola, in the Berars, embraced Christianity the week before last."

—Letter from Japan in the *Advance :* "The present number of Christian books and tracts published in Japanese is, all told, about fifteen. To this fifteen must be added the Gospels of Matthew, Mark, and John. These are useful, every one, but not so useful as could be desired. Most have been prepared before the language was well understood by the writers or translators. The consequence is that few Japanese can take the Gospels and intelligently understand them. The *human* as well as the Divine interpreter needs to accompany each copy sold or given away. Some of the tracts are an improvement on the Gospels, and there is no doubt that coming translations and original works will be more intelligible than those now in the field ; and this is no disparagement to these now in use. The work was done to the best of the then ability ; an able committee is now busily engaged in translating the whole Bible. Luke will soon be in our hands, and then other parts will rapidly follow."

—*Advance ;* London : "The stereotyping of 'forms,' or pages, by a rapid and cheap process, thus being able to strike off a large number of sheets at the same time by different presses, was originated at the *Times'* office, as well as the printing of editions by steam. Another great improvement was the use of the continuous roll of paper, instead of separate sheets, of the size of a particular paper. Among the Germans driven out of France by the late war was a poor fellow, named Kastenbein, the inventor of a composing machine. This was perfected at the *Times'* office, and five machines are now in daily use, by which three of the pages are regularly set up. These machines operate somewhat on the principle of a piano, the different keys releasing and dropping into its place a certain type. This is a curious and exceedingly interesting invention, and will yet become a revolutionizer in the art of printing."

Thursday, October 7.

—*Bombay Gazette :* "Nine carriages from England for the use of the Prince of Wales have already been landed in Bombay. There are four landaus, two *chars-à-banc*, an omnibus, and two luggage waggons."

—On Sunday morning last one of the best known and most widely respected of the inhabitants of Calcutta passed away from our midst, says the *Statesmen.* Baboo Peary Churn Sircar, Professor in the Presidency College, a graded officer in the Educational Department for the last eight years, was best known as the author of a large number of educational works in the English language, and is the life and soul for many years of the Bengal Temperance Society. He was largely interested in female education and social reform, but opposed to all radical and sudden changes in Hindoo society.

—A new *monthly* journal of Indian agriculture, mineralogy and statistics is to be started by Mr. Knight, to take the place of the *Indian Economist.*

—*Home News :* An awful tragedy has come to light and furnished matter for gossip to the four millions of Londoners whose chief amusement, like that of the Athenians, is to hear or tell some new thing. This time it has occurred in the historic parish of Whitechapel ; the victim has been a woman ; her murderer, to all appearance, one Wainwright, who till lately cohabited with her, and who for some time rented a warehouse in the district mentioned. It appears that on Saturday afternoon Wainwright accosted a young man named Stokes, who had been employed by him, and asked the lad to assist him in carrying two parcels to a cab close by. Stokes being of an inquisitive turn of mind, opened the parcel he carried, and saw therein the head and hands of a woman. Presently the opportunity arrived for giving Wainwright into custody, just as he was removing the parcels once more from the cab into an empty house in the Borough. A singular circumstance occurs in connection with this horrible business, which for the moment sadly bothers the police. As Wainwright's cab was going from the warehouse to the empty tenement, it stopped, and a young ballet-dancer, named Alice Day, entered the vehicle. She, too, was taken into custody when the cab reached its final destination, and has already been placed on trial before a magistrate. She, however, protests entire ignorance of the contents of the parcels ; hre statement is supported by Wainwright, and at present no evidence has been produced against her.

—*Overland Mail :* We understand that it is arranged that Col. Owen Williams will be on the staff of the Prince of Wales during his Indian tour. Upon the death of his father he had sought to be relieved.

The Emperor William has been received with great demonstration in Silesia.

A new Spanish Cabinet has been formed, with General Jovellar at the head.

Prince Milan had a most cordial reception on the meeting of the Servian Parliament.

A long interview between M. Thiers and Prince Gortschakoff is reported.

The second coroner's inquest, arising out of the *Alberta* and *Mistletoe* collision, has closed with a verdict to the effect that the collision was accidental.

Sandhurst Military College is to be enlarged at a cost of 35,000*l.*

The 81-ton gun is at length ready at the butts.

—*Advance :* "The telegraph has announced the death of Rev. Charles G. Finney, ex-President of Oberlin College, which occurred Monday morning, August 16, at his residence. Pres. Finney had, we believe, enjoyed his usual good health, his sudden death being caused by heart disease. He was about *83 years of age, having been born in Warren, Conn.,* August 29, 1792. Few lives in the retrospect show so full and well rounded a record of activities effectively and persistently put forth in the highest interests of mankind. Until he was about 32 years of age, having the law in view as a profession, he undoubtedly thus unintentionally laid the foundations of much of his usefulness and distinction. From the first, in his remarkable labors as an evangelist, and throughout his long career as a preacher, he came before his audiences as the lawyer comes before the court and jury, without manuscript or anything to obstruct the direct interchange of sympathy. His appeals were felt to be straight from his own full heart. He hated indirectness. In this, more than anything unless it be in the intense earnestness of his convictions, may be traced a resemblance, on the part of our most successful modern lay preachers, to this father of American Evangelists. For eleven years Mr. Finney devoted himself wholly to evangelistic work. In 1835 he became a professor at Oberlin, and two years subsequently, pastor of the first Congregational Church. From 1848 to 1851 he was in England, where he resumed his revival work with marked success. In 1852 he became President of Oberlin, and held that position until 1866. But to the very last his energy and earnestness of character manifested themselves in writing and speaking as occasion offered. Thousands who have been edified in spiritual life by his clear presentation of gospel truth, will gratefully cherish the memory of President Finney."

—Dr. Cyrus Hamlin gives five conclusive reasons why Christianity cannot recognize Islam as an ally. First : On account of slavery and the slave trade, which he shows is inseparably connected with Islamism. Second : From the essential fatalism belonging to it. Third : Because it is an irredeemably sensual system. Fourth : Becauses the Islamic doctrine makes Christ a mere prophet and sign-worker, and denies his resurrection as well as the atonement and mediation. Fifth : From the fact that it inflicts the penalty of death upon all converts from it to any other faith.

Friday, October 8.

—*Bombay Gazette ;* London : "If we were to take the Atlantic telegraph lines as fairly representative,

we might say that experience shows the advantage of a low tariff in stimulating traffic. Months ago the old Company, the Anglo-American, which has long had a monopoly of the field, reduced its charge by two movements from 4s. a word to 2s.; but though the rate was thus lowered 50 per cent., the receipts only fell off 30 per cent., showing how business had grown under the influence of cheapness. Now the rival Company, the Direct United States Cable as it is called, has come into competition, its line having been opened on Wednesday, and both companies then started at 1s. a word, just a fourth of what it was this time last year. The result so far is that, while the charge is 75 per cent. less than it was a year ago, the actual receipts have only fallen 45 per cent."

—The *Indus* with English Mails left Aden for Bombay, yesterday, 3 p. m.

—The Government of India has forbidden the Government of Bombay to provide for the support of Lock Hospitals by means of registration fees imposed on persons of the class most likely to benefit by Lock Hospitals. The wages of sin are not to be employed on a work of charity and benevolence. Why not? asks the *Pioneer*, and adds, we fancy more people could be found to echo than to explain the doctrine laid down by the Viceroy. Sin being a fact and wages accruing to it, why is it desirable that the whole of its revenue should be applied to bad uses?

—Deaths last week, 322.

—*Sindian*: "A false report has been in circulation here that a military officer named Burgess had fallen overboard the s s. *Coconada* on her late voyage from Bombay to this port. The unfortunate gentleman who lost his life in the way mentioned was the chief officer of one of the Anchor Line of steamers. He had been ailing and was coming up with the view to proceed to England by the s. s. *Himalaya* which left this more than a week ago. It is believed that being in an exceedingly weak state of health, and the sea being very rough, he lost his footing on the poop and overbalanced himself."

—*Times;* Guzaquil: "On the evening of Friday, the 6th of August, the President of the Republic of Ecuador, Don Gabriel Garcia Moreno, was assassinated in the Palace at Quito. Going unguarded to the Treasury from one of the other Government offices, he was saluted in the passage by three men, but the moment he passed them he was stabbed in the back with a large sabre-like knife by one of them and shot with revolvers in the body by the others. Falling in the struggle into the street, he was again attacked by one of his three assailants, and so severely wounded that he died in a few hours after the event. Two of the assassins—Manual Cornejo and Roberto Andrade, natives of Quito—succeeded in making their escape; but the third, a New Granadian, named Faustino Rayo, paid the penalty of his crime on the spot, being run through with the bayonet of the sentinel at the palace doors.

"The deceased President was a ruler more feared than loved in the Republic whose destinies he has guided for nearly 15 years, having governed it more as a military dictator than as the head authority of a Liberal Consitution. Coming in to power through the horrors of a revolution caused by himself, he exiled from the country one by one all its foremost and cleverest men, and surrounded himself with those who might be his tools, but could never be his enemies. He violated all the laws of his country, and his own orders over-ruled all decisions of the Courts. The liberty of the Press has been a dead-letter during his *régime*, and the only writers who dared to advocate free elections were exiled by his power, after full acquittal by all the Law Courts of their country. Free discussion and a distinct party in politics have been unknown; he has exiled or shot every man who dared to entertain and express an opinion unfavourable to his government. All religious toleration has been annulled; the foreigners, even, resident in the country have been restrained from forming a church to worship according to their own creed."

—*Times of India*: "The Special Correspondents of the London papers who committed themselves and their fortunes to the P. and O. steamer *Deccan* are at this moment cursing the screw of that splendid vessel. It broke down between Gibraltar and Malta, and the vessel and the impatient gentlemen whom she has on board will be a week late. Worse still, the next vessel which will bear them on eastward from Malta is full—she contains four hundred passengers: there will therefore be no room for them in bunk or at table."

—Kerosine oil-springs have been found in Japan.

—*Times of India*: "We have received the number of the *Calcutta Review* for October. The writer of the article on Islam, Mr. R. D. Osborn, sums up the life and work of the Prophet of Mecca in the following words:—'The character of the Arabian Prophet, as it comes out in his words and acts during his career at Medina, is one for which it is hard to feel aught but contempt, deepening at times to abhorrence. The enthusiastic religious teacher is superseded by the ambitious and unscrupulous politician, aiming at worldly dominion. To achieve this, he practises assassination, perpetrates massacres, makes a compromise with idolatry, and delivers to his followers as a decree from God supernaturally revealed, a mandate of universal war.'"

Miscellany.

—*Missionary Herald;* letter from a lady in Spain:

"While we were taking dinner in the inn [on the way to Panes],—the very roughest dinner we have had in all Spain,—a caribinero, or caribineer of the army, sent up to know if we had brought any 'little books' with us to give away. He said he knew well who we were,—that he had been in the chapel in Santander several times, and liked our religion 'very much.' We sent down a few gospels and tracts, which were soon distributed; and in a few moments another man came to ask for one, saying he had been left out. When we came away, all were busily engaged in reading,—those who could not read listening eagerly to the others. Shall we ever hear again from this seed sown?

"When we reached Panes, we found quite a delegation which had come to meet us, and our welcome was very warm and cordial. They insisted that we should come right up to their village, where they could give us, they said, the best of bad accommodations;' 'but the will to do better would atone for all the inconveniences.'

"Toward evening we set out on our walk. One of the women insisted on carrying Jamie, and the others distributed our shawls and bags among them, so that we were forced to go empty-handed. We were an hour or more climbing the stony mountain road, and were very tired when we reached the village. The people were all out to see us enter. Rows of heads, old and young, peering at us over stone walls, indicated that the interest ran in the family. Others managed to get a look at us from the cross streets, while more timid ones, peeping from behind doors and trees, suddenly disappeared when noticed.

"After we reached the house in which we were to be entertained, men, women, and childeren gathered and sat down in the road in front of it, watching every motion of those who came and went. Barnum and all his animals could hardly have excited the curiosity and interest which was attached to a Protestant priest *with a wife and child.*

"The house in which we were belonged to one of the richest of the community, if riches can be found in such proverty, and one who had never been in Santander, but who had learned of the truth from the basket-makers. The friends of the family, and the wives of those we had known in Santander, now came to welcome us, and words fail to describe their pleasure that we had finally come to tell them more about the gospel. The men walked about with smiling faces, rubbing their hands in contentment, and repeating over and over again how glad they were. Finally the women went into the kitchen, and soon volumes of smoke gave evidence of extensive prepartions for supper, and we could not convince them that bread and milk would be all we could need or desire.

"While we were eating, the people stood around looking at us, and one by one others came in, until, when our host rolled up the table-cloth and put it under the table as a sign that the meal was over, the room was quite full. A little tin lamp, open and full of oil, having a wick projecting over one side, hung above the table. Don Julian Lazamma then asked William if he could not 'explain' a little to the people there gathered *as a family!* I should say here, that William had learned that it would be impossible to hold public meetings, as the alcalde, influenced by the priests, would not give his consent. So, for an hour or more, William preached the gospel avoiding controversy, and then opportunity was given for asking questions. About ten o'clock the people unwillingly went away; some said they would stay longer if William were willing.

"Very soon after breakfast the neighbours came in, and nearly all the morning William talked to them and with them, while they eagerly listening, and without appearance of fatigue. In fact they were only dispersed by the announcement that dinner was ready, and so they must go.

"It was hard for them to bid us goodby. We have never before experienced such a spontaneous and hearty sympathy from the people, nor have we seen such an apparent desire to know the truth as it is in the Bible; and so we felt sadly to come away without doing more for them. However we left a number of gospels and tracts, which cannot fail to do good, and we have sent others since our return home. The priest ordered all such books—such 'pernicious' books—to be brought to him, but he will receive very few. Our visit, too, did much good in showing that the poor basket-makers had friends, and that they were not alone in their belief in Christ as the only Saviour and Mediator which they had brought back with them from Santander.

"The people would not take a cent of money for the food they had so abundantly supplied out of their poverty, saying 'we can never begin to pay for what we have received.' They are indeed very poor, their houses being, many of them, mere stone huts in which live also the pigs, chickens, and in fact all the animals."

After being somewhat startled on their return by overhearing a conversation in which, apparently referring to them, one spoke of "breaking them as easily as eggs," Mrs. Gulick writes: "However, no harm came to us, and we reached home with 'whole shells,' tired and thankful. Thankful that the seed has taken root; that the harvest is even now springing up, and is nearly ripe for the reapers. But where are they?"

—*Signs of Our Times:* Great and multiplied have been the rejoicings of God's people in Edinburgh and Glasgow during the thirteen days of Mr. Varley's visit amongst them. In answer to much earnest prayer the Lord graciously sent His servant, who verily came "in the fulness of the blessing of the gospel of peace." During the five days which he spent in Edinburgh, three meetings were held every day in the Music Hall, one of the largest halls in the City. At seven o'clock a morning prayer meeting, at which several hundreds were present; at 3 p.m., a Bible-reading and address to Christians; and in the evening a Gospel address formed the programme of each day's proceedings. All the meetings were well attended; there was increasingly manifest blessing, and on the last day of Mr. Varley's visit very large numbers were present, so much so that on the Lord's Day the spacious hall was crowded in every part and several hundreds failed to gain admittance.

Besides these services Mr. Varley preached to about 800 poor people in the Drill Hall at the Free-breakfast on Lord's Day morning, and afterwards addressed a crowded congregation in the Bristol Place Baptist Chapel.

During his visit to Glasgow, Mr. Varley gave Bible-readings for several days in the Hope-street Baptist Church in the afternoon and in the City Hall in the evening. On Friday evening the Gospel-tent on Glasgow-green was occupied, and under that immense spread of canvass several thousands listened most attentively to the proclamation of the "glorious Gospel of the blessed God" from his servant's lips. On Saturday evening a service was held in the Presbyterian Church at Duncon. On Monday Mr. Varley addressed a large crowd of the poor at the Drill-hall breakfast, also great congregations in St. Augustine Free Church and the Blackfriars-street Baptist Chapel; and in the evening of the same day the Prince of Wales' Theatre was crowded from floor to ceiling, the stage and proscenium wings and every available spot being filled long before the hour announced for the commencement of the service.

The address was founded upon the words in Matt. xii. 43—45 verses, and a very powerful earnest appeal was made to the unconverted that they would then and there accept Christ in all His fulness as God's gift.

Upwards of 80 persons stood up, and confessed to have taken Jesus to be their Saviour that night. On Monday Mr. Varley preached at Ardrossan and at Saltcoats.

His addresses are marked by much simplicity, earnestness, and freshness, and above all by sterling Scriptural truth. He powerfully impresses upon professing Christians the truth that "*Christ is our life:*" and exhorts young Christians to remember that they carry about with them *an indwelling Christ;* and should not allow the worldling, the pleasure-seeker, the drunkard, to have to say that he can get more joy out of his money, his pleasure, his wine-cup, than the Christian can get out of the riches that are treasured up for us in Christ Jesus.

—Mr. James Grant, the eminent litérateur, writes:—There is great force as well as feeling in Dr. Talmage's condemnation of the conduct of those who compel girls to stand behind the counter from eight o'clock in the morning till six or seven in the evening. In London this unnecessery oppression of our shop-girls is as great and general as in New York and other large American towns. In many of our shops, especially those devoted to the sale of goods which ladies purchase, the evil, we believe, is greater than on the

other side of the Atlantic. No one can enter a shop in our metropolis, especially for the sale of ladies dresses and all their appurtenances, without being struck with the pale countenances and exhausted appearance of the majority of the girls serving behind the counter. We should be glad if some one who is competent to do so, would furnish us with the statistics of the illnesses ending in death, which are to be ascribed to this constant standing while serving in what may be called our ladies shops' in London. MANY INSTANCES ARE KNOWN TO US of the mortality of girls who entered these places of business in excellent health, which have occurred in a few years.

—On Friday, Aug. 7th, the remains of the late Mrs. Bartlett were interred at Nunhead Cemetery. At three o'clock a special service, conducted by Mr Spurgeon, was held in the Tabernacle, and Mr. Dunn addressed the spectators at the grave. As is well known, Mrs. Bartlett conducted a Bible-class of some seven hundred members, assembling week by week in the lecture-hall beneath the Tabernacle. Both morning and evening on Sunday Mr. Spurgeon, in his sermon, referred to the departed lady's work, and in the afternoon himself addressed the members of her class.

—The death is announced, at the advanced age of 82, of the Rev. E. B. Elliott, well known as the author of the "Horæ Apocalypticæ," and other works of exegesis on the subject of prophecy. He was the last surviving member of a family all remarkable for their Christian character and spiritual attainments. His brother, Henry Venn Elliott, was long the representative of the Evangelical clergy in Brighton, and his sister, Miss Elliott, has contributed some hymns which have passed into all our collections.

—THE PRAYER TEST AND THE GRASSHOPPES.—The grasshoppers threatened a sore visitation to Missouri this spring. The farmers fought them in every way, but were worsted in the conflict. In this extremity the Governor of Missouri issued his proclamation, inviting the people to pray to God to help when man could do nothing. The recommendation was ridiculed, by many of the daily papers, with the choicest wit. But soon afterward the rains came to the help of the farmers, and to the discomfiture of the grasshoppers and the witty editors. A correspondent of the *Western Recorder* calls attention to the fact that the same number of the Cincinnati *Commercial* contained an editorial ridiculing the people for beseeching the God who rules the powers of nature to remove the plague, and a telegram announcing its cessation. The best commentary on the late rains is found in the following text: "If I shut up heaven, that there be no rain, or *if I command the locust to devour the land*, or if I send pestilence among My people, if My people, which are called by My name, shall humble themselves, *and pray*, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and *will heal their land*."—Second Chronicles, vii 13, 14.—*Christian Observer.*

Selections.

THE CONFESSIONAL.

BY THE REV. L. J. NOLAN, ONCE A ROMISH PRIEST, NOW A PROTESTANT CLERGYMAN.

DURING the last three years that I discharged the duty of a Romish clergyman, my heart often shuddered at the idea of entering the confessional. The thoughts of the many crimes I had to hear, the growing doubt upon my mind that confession was an erroneous doctrine, that it tended more to harden than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to souls, were awful considerations to me in the hours of my reflection. The recitals of the murderous acts I had often heard through this inquitous tribunal, had cost me many a restless night, and are still fixed with horror upon my memory. But the most awful of all considerations is this, that through the confessional I had been frequently *apprized of intended assassinations* and most diabolical conspiracies, and still, from the ungodly injunctions of secrecy in the Romish creed, lest as Peter Den says, "the confessional should become odious," I dared not give the slightest intimation to the marked-out victims of slaughter. But though my heart now trembles at my recollection of the murderous acts, still duty obliges me to proceed and enumerate one or two instances of the cases alluded to.

The first is the case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) broached to me the bloody conspiracy in the confessional. I implored him to desist from his intention of becoming an accomplice to so diabolical a design; but, alas! all advice was useless, no dissuasion could prevail, his determination was fixed, and his only reason for having disclosed the awful machination to his confessor, seemed to have originated from *a hope that his wicked design would be hallowed by his previous acknowledgement of it to his priest.*

Finding all my remonstrances unavailing, I then recurred to stratagem. I earnestly besought of him to mention the circumstance to me out of the confessional, in order that I might apprize the intended victim of his danger, or caution the conspirators against the committal of so inhuman a deed. But here ingenuity itself failed in arresting the career of his satanic obstinacy. The conspirator's illegal oath, and his apprehension of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties; and, awful to relate—yes, awful, and the hand that now pens it shudders at the record it, makes—a poor, inoffensive man, the victim of slaughter, died a most cruel death by the hands of ruthless assassins!

The second case is that of a female administering poison to her parent. Her first attempt at parricide proved ineffectual, owing to an immediate retching that seized the parent after taking the draught. The perpetrator of this foul deed afterward came to confession and acknowledge her guilt, but circumstances proved that *she only sought for priestly absolution, to ease her mind and prepare her for a speedy repetition of the heinous crime!* Again she attempted the act, and it proved successful. I was called on to attend the dying parent. The unnatural throes and convulsive agonies of the unfortunate man convinced me that the disease was of no ordinary nature. The previous confession of his daughter, who at this time made her appearance, rushed on my mind, and suggested that the parent was a second time poisoned. From what I had known through the confessional, I could not not well hint at the propriety of sending for medical attendance; for the Romish doctrine impressed an inviolable secrecy upon my lips, and prevented my giving the slightest intimation of the malady; while the poor parent, unconscious of the cause of his death, died in the most excruciating agonies of which humanity can form a conception. O monstrous system of confession! will you dare any longer to ascribe your origin to the Great Eternal, and thus affix to nature's God the blasphemy of your tenets? O thou iniquitous tribunal—thou cloaker of crimes—thou abettor of wickedness—thou brutal murderer! A child attempts the most diabolical act against a parent, but thou, *by presuming to erase the past transgressions*, only encouragest to a repetition of the crime! A parent suffers the most agonizing tortures, and dies in the most excruciating pains, from poison administered by an unnatural daughter; but thou, polluted tribunal, wilt not allow the priest, acquainted with the circumstances, to disclose the cause of his heart-rending death. Should any unacquainted with Romanism question the veracity of these statements, let him consult history, and he will find many similar facts; and every priest who has acted in the capacity of a confessor, must admit the fact of similar cases frequently coming before him at the confession.

AN ANTIDOTE TO INFIDELITY.

MR. C. BRADLAUGH, the Infidel, paid a visit to Deptford last week, and delivered his lecture on "The Limits of Human Thought," in the Lecture Hall. This afforded Mr. Fegan an opportunity he would not let slip; so after securing the Lecture Hall, he announced a counter-meeting for Monday, August 23, his subject to be "The Limits of Divine Power."

When the time arrived the hall was filled, a large number of those present being men. After singing and prayer, Mr. Fegan said that he felt that, having for the last three years carried on Gospel work in Deptford, and having during that time sought to spread as widely as possible the knowledge of the truth of God, Mr. Bradlaugh's visit ought not to be allowed to pass without a special effort being made to bring before those who had attended his lecture the simple Gospel of the grace of God. He then contrasted the work that Christians were doing with that of the Secularists, and said:—

"I have been out often between the hours of midnight and daybreak, searching for poor friendless lads, with a view to rescue and bring them to our Boys' Home at Deptford; and in my search I have visited some of the lowest lodging-houses in London, and there I have seen the Scripture-reader engaged in his work for God; and as I have walked through the streets, I have seen the female missionary dealing with those of her own sex who had fallen, and seeking to save them from a life of misery. But never," said he, "have I met an infidel out at these hours, ready and willing to afford even temporal help to those who were in need."

After these remarks another hymn was sung, and Mr. Fegan proceeded with his subject, which he divided into three parts: (1) What God has done; (2) What God could do; and (3) What God could not do. He called upon two friends present to help him with the first part of the subject by stating briefly how the Lord had shown his power in saving them. One of these was a blacksmith, who was brought to Christ some two years ago at the meetings in Deptford, and who had previously been most notorious as a drunkard, so that he was known to many present. Following this, Mr. Fegan read the passage, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. i. 16). "Let those who are not ashamed of the Gospel stand up," was the request he then made, and this met with a ready response, scores instantly springing to their feet as if eager to declare thus their faith in the Lord Jesus Christ. Amongst this number we could recognize many who were saved in the Tent last year, and others at more recent date; those who have been brought to Christ during the past few months in the Lecture Hall, Greenwich; and others, the result of preaching at Deptford. It was a joyful sight for us to see the young converts thus boldly acknowledging Jesus as their Lord and Master. Mr. Fegan then spoke as to "What God could do"—namely, save souls, on the ground of the accomplished work of the Lord Jesus, dwelling with much fervour on the Gospel as "the power of God unto salvation." "What God could not do," he proceeded to show, was to save souls apart from the work of Christ. A few solemn words of warning, founded upon the unanswerable question of Heb. ii. 3, "How shall we escape if we neglect so great a salvation?" followed. A hymn was then sung, and the meeting closed with prayer.

Although many well-known infidels were present, no attempt was made to ask any questions at the close of the meeting, and the marked attention and the stillness showed how God was speaking in power through his word. (*Christian*). A. G. H.

HOW TRUFFLES DID IT.

I RETURNED to Ashville, after an absence of three years, and found my friend Truffles grown fat and jovial, with a face the very mirror of peace and self-satisfaction. Truffles was the village baker, and he was not like this when I went away.

"Truffles," said I, "how is it? You have improved?"

"Improved? How?"

"Why, in every way. What have you been doing?"

Just then a little girl came in, with a tattered shawl, and barefooted, to whom Truffles gave a loaf of bread.

"Oh, dear Mr. Truffles," the child said, with brimming eyes, as she took the loaf of bread. "mamma is getting better, and she says she owes so much to you. She blesses you; indeed she does."

"That's one of the things I've been doing," he said, after the child had gone.

"You are giving the suffering family bread?" I queried.

"Yes."

"Have you any more cases like that?"

"Yes, three or four of them. I give them a loaf a day—enough to feed them."

"And you take no pay?"

"Not from them."

"Ah! from the town?"

"No; here," said Truffles, laying his hand on his breast. "I'll tell you, he added, smiling: "One day, over a year ago, a poor woman came to me, and asked for a loaf of bread, for which she could not pay; she wanted it for her suffering children. At first I hesitated, but finally I gave it to her, and as her blessings rang in my ears, after she had gone, I felt my heart grow warm. Times were hard, and there was a good deal of suffering, and I found myself wishing, by-and-by, that I could offord to give away more bread. At length an idea struck me. I'd stop drink, and give that amount away in bread, adding one or two loaves on my own account. I did it, and it's been a blessing to me. My heart has grown bigger, and I've grown better every way. My sleep is sound and sweet, and my dreams are pleasant. And that's what you see, I suppose,"

CHARLES G. FINNEY.

HIS EARLY LABORS, INCIDENTS, CONVERTS.

BY CHARLES P. BUSH.

TRULY a great man has fallen in Israel. Even those who differed most from Mr. Finney's theological views, must concede that he was one of the giants of our day. Many will think of him only or mainly as a stern, uncompromising preacher of righteousness; but tens of thousands of his children in the Lord will cherish his memory as that of a father and a friend.

He was indeed a preacher of righteousness, and there was never a better hater of hypocrisy than he; but so was there no one more ready to recognize "truth in the inward parts," or to sympathize even to tears with a soul struggling toward the light.

But we do not propose an analysis of his character, but rather to give some facts of his early labors, especially in Rochester (N.Y.), where his evangelistic efforts first attracted general attention.

His first appearance in that city was on the last Sabbath of August, 1830, and there he labored without intermission for six months.

His coming excited great interest at once. Crowds attended wherever he spoke. The churches were not large enough. Seats were all filled, aisles and pulpit stairs crowded.

Every sermon for two or three weeks was addressed to Christians,—scarce a word to sinners in all that time,—but the most plain, pungent, searching truths of God's word, were brought to bear upon the minds and consciences of cold, back-slidden, worldly professors of religion. These sermons were searching indeed; they were fearful, and yet just. No man with a conscience could get away from them. False hopes were torn up by the roots. Scores of backsliders and worldly professors were brought trembling and astonished to the feet of the Saviour, to beg for forgiveness for all their misdoings, and fervently to ask how they might now glorify their Lord and Master. This was preliminary work, attended generally with groans and tears, strong men, prominent professors of religion and officers of churches, confessing aloud their abominable worldliness, acknowledging their offences one against another, and asking forgiveness one of another, and then crying to God for mercy on their own souls.

The Church being thus shaken as by an earthquake, and aroused to pray fervently for God's blessing on the efforts contemplated for the saving of souls, Mr. Finney was prepared to preach to sinners. He uniformly began with the law, showing what its requirements are, what its penalties, and how just they are, how necessary to the order and stability of the universe, how even the law itself illustrates the infinite goodness of the Divine Being, and how fearful a thing it must be to sin against such a God,

There was something fearful in these sermons. It makes one almost shudder to recall them, even after the lapse of so many years—that, especially, from the text "The carnal mind is enmity against God"; that, also, "The wages of sin is death." Mr. Finney's imagination was as vivid as his logic was inexorable. After making all plain by argument and illustration, how he rung the changes on that word *wages*, as he depicted the condition of the lost soul! "You will get your wages, just what you have earned, your due—nothing more, nothing less; and as the smoke of your torment shall ascend forever and ever, you will see written upon its curling folds, in letters of light, this awful word, wages! *wages!* WAGES!"

As the preacher uttered these words, he stood at his full height, tall and majestic—stood as if transfixed—pointing and gazing at the emblazoned cloud as it seemed to roll up before him, his clear shrill voice rising to its highest pitch, and penetrating to every nook and corner of the vast assembly. It was almost enough to raise the dead—there were no sleepers there.

And yet that same mighty man, when speaking of the love of our Heavenly Father, of the compassion and death of the Lord Jesus Christ, or the peril of the soul in sin, was as great in tenderness and pity as before in majesty and truth, moved oftentimes to tears and entreaties enough to break a heart of stone.

We once saw a young man lying flat on the floor of Mr. Finney's room, his face almost black with rage, as he cursed God and cursed the day of his birth, as though possessed of the very devil. Mr. Finney was meantime walking the floor, wringing his hands, and groaning aloud, as he prayed most fervently that that enraged sinner might not blaspheme the Holy Ghost and so lose his soul forever.

The young man, who was proud and skeptical, had come in under deep conviction of sin to talk with the minister. By his request they had kneeled together for prayer. Mr. Finney had used some pretty plain words, telling God of the young man's pride and rebellion. When the prayer was ended, the young man was so filled with enmity and rage, that instead of rising from his knees, he rolled on the floor, and began cursing and blaspheming.

But Mr. Finney's prayer was answered. The man did not blaspheme the Holy Ghost—he was converted, and is to-day an honored member of a Christian church.

Of course Mr. Finney could read character. No man knew the human heart better, or could more successfully explore and expose its secret recesses of wrong and deceit. Strong men were often astonished to see how much better he knew them than they knew themselves. A single question, or even a look from his great staring eyes would turn their very hearts inside out, and reveal to themselves depths of wickedness of which they had not dreamed before.

A conceited, infidel student, drawn mainly by curiosity, met him in the inquiry-room. Mr. Finney asked him if he was prepared to give his heart to the Lord Jesus Christ. The young man answered that he did not know as he was under any obligation to do that. Mr. Finney saw at once that the tyro wanted to display his learning in an argument, as he had often done among fellow students. But Mr. Finney had no time for that—there were a hundred waiting to talk with him. He gave the fledgling just one look of mingled scorn and pity and passed on. No medicine ever touched a disease so quickly as that look did that man's conscience. He saw his conceit and arrogance and obstinacy in a moment, and was struck under genuine conviction from that hour, was soon after converted, and thanked Mr. Finney for that look, which cut him in twain. He admired the wisdom of his reprover, and freely acknowledged that nothing else could have touched him as that did, or brought him so soon to his senses.

A young man came to him with the Catechism. He had learned there that the elect only were to be saved, and how was he to know that he was one of the elect. Mr. Finney told him to put his Catechism away for the time, to take his Bible instead, and turn to Acts xvi. 31: "Believe on the Lord Jesus Christ, and though shalt be saved,"—"that is good Catechism enough for you for the present." The young man took the advice, and had no further trouble. He is now an able and successful pastor of a Presbyterian church. He preaches both Scripture and Catechism, and many souls have been converted under his ministry.

That revival of 1831 shook Rochester and its surroundings as it was never shaken before, and has hardly been since. The number of converts gathered into the churches, as the direct result of Mr. Finney's labors, was 800. Many of the churches were doubled in numbers. The towns around were blest in like manner, for Mr. Finney went out on week days and preached in most of them. Over 1200 souls were added that year to the churches of the Presbytery of Rochester, while Baptists, Methodists, and Episcopalians shared almost equally in the blessing, for the work extended to all.

And it is not by numbers alone that the grandeur of that work is to be estimated; the whole community was stirred, the highest and the lowest, and the changes wrought were simply amazing. Noise and confusion, rowdyism and lawlessness passed away. Sobriety and order, thrift and comfort, reigned in their stead. The only theatre in the place was converted into a livery stable; the only circus into a soap and candle factory. Grog-shops were closed; the Sabbath was honored; the sanctuaries were thronged with happy worshippers; all Christian institutions were respected and cherished; the fountains of benevolence were open; men lived to do good.

And it is worthy of special notice that an unusually large number of the leading men of the place, lawyers, judges, physicians, merchants, bankers, and master mechanics, were among the converts. Some who had been skeptics and scoffers, were brought in, together with many of the most aspiring and promising young men of the place. This upper part of society (if we may make such a distinction) was more moved, if possible, than any other. The tall oaks were swept down as by a hurricane. They could not resist the momentum with which the truth smote them. Many of the leading men of Rochester, those who have moulded society there ever since, were converted in that revival; and some have filled spheres of influence and usefulness in other places.

Of course the young people of Rochester had been sufficiently foolish before this. There were young men there who prided themselves on knowing how to do "the gay and festive" a little better than most people. They were accustomed to open the Winter's enjoyments with a grand ball, but this revival had commenced in early Autumn, was plainly spreading and deepening in intensity, and was likely to make dancing an uphill business. Not to be outwitted by the Lord, they anticipated the regular time for their ball by a month; but it was a stale, melancholy affair, and in less than another month the managers were all converted. Some of them are leading members of Christian churches to-day, and know whereof we affirm.

Mr. FINLEY preached in Rochester again in 1842, and a thousand were converted; and again in 1856, and a still larger number were turned to the Lord, each time embracing many of the most prominent citizens. That city and all Western New York owe that man a debt of gratitude which they can never repay. They could well afford to build a hundred thousand dollar monument to his memory, and then give only a tithe even of the temporal benefits which they derived under God from his ministrations. How fitting it would be for Western New York to erect such a monument in the shape of an endowment, in part, at least, of the school of the prophets over which Mr. Finney presided so long.

It is not necessary for us to attempt to vindicate all that Mr. Finney said or did, except to say emphatically that he never said or did half the queer things that were ascribed to him. It was hard work for some people to judge justly of him. He had his peculiarities—what great man has not? He was manifestly raised up for the time, and clothed with power according to that time's need. He was a son of thunder, and no milder character would have stirred Western New York as he did.

He came also "preaching repentance." The churches had had a surfeit of "election," "divine sovereignty," and "waiting God's time." Mr. Finney said we have waited long enough; "God *now* commandeth all men, everywhere, to repent." He preached immediate repentance, and an immediate acceptance of the offer of mercy, and God marvellously owned and blessed his labors.

His converts have run well. Some, indeed, have fallen off—some did in Edwards' day; some in Nettleton's; but the most of them have stood the test of time, and thousands of them have gone home to wear their crowns in the kingdom of glory. A great company of them must have been ready to welcome him to "the many mansions."

"THE BIBLE: WHAT IT IS, AND HOW TO USE IT."

Address by Mr. Brownlow North at the Perth Conference.

WHEN God put our first parents into Paradise, He gave them a Bible—"Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." This was the word of God to man; but man believed a lying spirit; did eat, and in that moment died. Then man had no Bible; there was nothing before him but a fearful looking-for of judgment and fiery indignation. Neither angel nor devil believed there was any hope for man; his everlasting destruction seemed sealed. But, oh! the depths of the wisdom, as well as the mercy of God! His wisdom devised, and his love determined to execute a plan by which He might open a door of escape, and give another Bible to man. We read that these self-destroyed ones again heard the voice of the Lord, walking in the garden in the cool of the day—"Where art thou?" God had come down "to seek, and to save that which was lost"; and in the promise that the Seed of the woman should bruise the serpent's head, a door of escape was opened, and man once more had a Bible—the Word of God.

There are only two teachers on the earth. These two are the same who taught our first parents in Paradise—namely, God and the devil. The means by which they teach have many names, and as the one is called in my text the Bible, I will call the other the feelings, and wisdom, and reason, and natural senses of man. We cannot believe both, for they as diametrically contradict each other now as they did when God said to Adam, "In the day thou eatest thereof thou shalt surely die," and the devil said, "Thou shalt not surely die."

The Bible is the only truth, the only teacher of spiritual knowledge extant. The Lord Jesus Christ, when He ascended into heaven, and commanded his disciples to preach the Gospel to every creature, adding, "He that believeth shall be saved and he that believeth not shall be damned,"—only repeated what God said when He put our first parents into Paradise. And he that believes the teaching of his senses in opposition to the teaching of the Bible is under the power of the same spirit who induced Eve to eat of the forbidden tree because she saw it

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was "pleasant to the eyes, and good for food, and a tree to be desired to make one wise." The Bible, and the Bible only, is the word of God which is able to make men wise unto salvation.

A few words on how to use it. A man, when he goes to his Bible, goes as much into the presence of God as when he goes to Him in prayer. And unless, when we read it, we believe that God is speaking to us, it cannot profit us; for "without faith it is impossible to please Him, for he that cometh to God must believe that *He is*." When we read our Bible we must believe—observe I do not say *feel*, but *believe* —that *God is*, and that in his Word He tells us what is "profitable for doctrine, for reproof, for correction, for instruction in righteousness"; all things, in short, necessary for life and salvation. Then, having grasped by faith this fact—*God is*,—you must, before you read it, pray Him to bless it to you, for He has distinctly taught us that as no man can know the things of his fellow-man unless he tells him, so no man can know the things of God unless God tells him.

Then, again, in reading the Bible let us never forget the plain statement of our Lord, that "except ye receive the kingdom of God as a little child you shall in no case enter therein." It is said again and again, both of the disciples and the enemies of our Lord Jesus Christ, that "they reasoned"; but never once did they reason rightly, and Jesus always rebuked it with "Why reason ye?" It was never reason, but faith, that our Lord commended, saying again and again, "Thy faith hath saved thee." Thus saith the Lord" is a text that occurs oftener than any other in the Bible, but there is no such expression in Scripture as "I *feel*."

Lastly, the proof of our using the Bible profitably is that we practise what we learn from it. There are two questions we should always ourselves—What does that which I have read tell me to believe? and, What does it teach me to do? Unless we try and practise the teaching of the Bible, as well as believe the doctrine, our faith will profit us nothing; for the same Jesus that said "He that believeth *shall* be saved," said also, "Not every one that saith unto Me 'Lord, Lord,' shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in heaven."

THE TENT-MAKER.

THE Apostle Paul, doubtless, had many special qualifications for the ministry. He was chosen of God, converted amid miraculous manifestations, endowed with great learning, and fired with a zeal that made his whole life a scene of active labor in propagating the Gospel he loved. But he evidently thought a great deal of his skill as a tent-maker; or in other words, of his ability to provide for his wants with his own hands whenever the good of the Church demanded that he should not be supported by it. He plainly believed it to be the duty and privilege of the Church to be liberal in the support of the Gospel. Such a liberality he enjoins. But his own self-support, under certain circumstances, he evidently considers worthy of frequent mention.

Now, there are Churches in our time without pastors—places where the Gospel cannot be wholly supported by the people if it must be preached by men wholly given to this work. In many such places there are men engaged in business of some sort who might give themselves to the ministry in such a way as to do immenss good, and yet they be able to say with the Apostle, "These hands have ministered to my necessities, and to them that were with me." And if some, who are preparing for the ministry that they may labor for the unbuilding of weak and waste places, would, with a knowledge of the Bible and love of souls, carry to such places a knowledge of some business which would aid in their support, they would have Paul, the successful minister, laborious missionary, and inspired apostle, to plead as an example.—*Pres. P. A. Chadbourne.*

TELEGRAPHIC NEWS.

London, 1st October: The Revenue of the United Kingdom for the last quarter amounted to £16,375,000, showing an increase of £575,000 —The report of two Servian officers having been shot by the Turks on the Servian frontier is unfounded.—The Chartered Bank of India, Australia, and China has declared a dividend for the half year at the rate of 5 per cent. per annum, and the Delhi and London Bank at the rate of 4½ per cent.

Shanghai, 1st: Mr. Wade's ultimatum regarding his negotiations with the Chinese Government would expire yesterday.

London, 2nd: The *Times* is authorized to state that none of the programmes that have been published respecting the movements of the Prince of Wales during his sojourn in India are accurate. Nothing is yet settled beyond Calcutta, but it is probable that H. R. H. will go up-country to Jummoo, visiting the Camp of Exercise at Delhi and some of the native capitals in Northern and Central India.—The *Times* publishes a telegram from Rangoon, dated 2nd instant, stating that Leeseethai has escaped and been disgraced, and that the officials are torturing the inhabitants of Manwyne and endeavouring to discover the assassins of Mr. Margary. The telegram also states that an offensive and defensive alliance between Burmah and China has been concluded.

Hongkong, 2nd: The Captain and mate of the German schooner *Anna* have been murdered by the Chinese crew near Foochow.—The Gunboat *Cyclops* has proceeded in search of the vessel.

Belgrade, 4th: The Servian Ministry has resigned. The Legislature supports the pacific policy of Prince Milan.—The Foreign Consuls have been instructed to remain at Moster.

Constantinople, 4th: A decree has been issued by the Sultan which suppresses a fourth part of the tithes and promises fiscal reforms.

London, 5th: Mr. Wade has notified to the Foreign Legations at Pekin that his negotiations with the Chinese authorities have averted the prospect of immediate war.—Sir Garnet Wolseley has returned to England from the Cape.—Chinese agents have arrived in Vienna for the purpose of purchasing smooth-bore bronze guns.—Latest advices from the seat of war in Spain state that the Carlists are displaying renewed activity and are bombarding Pampeluna and St. Sebastian.

London, 6th: It is officially announced that H. R. H. the Prince of Wales will leave London on Monday next, *vid* Dover and Calais for Paris, where he will remain till Wednesday evening, reaching Turin on Thursday. He will embark at Brindisi on the 16th instant, arrive at Athens on the 18th, and start thence for Egypt on the 20th instant.—The projected visit of His Majesty the Emperor of Germany to Italy has been postponed to the 16th instant.—The s.s. *Deccan* has returned to Gibralter, having lost her screw.—A special steamer which leaves Suez on the 15th inst., will take on the Brindisi mails and passengers to Bombay.—An Admiralty Circular forbidding the reception (?) of fugitive slaves on board Her Majesty's vessels is creating great stir and is generally condemned.

Berlin, 6th: The Berlin tribunal has deposed the Prince Bishop of Breslau.

Constantinople, 6th: The Porte has decreed that, for five years from January next, the payment of the interest and the Sinking Fund of the Public Debt shall be made half in cash and half in bonds.

Simla, 7th: The Burmese Government have unconditionally accepted the views of the Indian Government as to sending a British escort with any fresh expedition to Yunan should one be considered necessary.

PASSENGERS SAILED.

Per P. and O. Str. *Hindostan, 4th:*

FOR SOUTHAMPTON.—Mrs Mallett and two infants, Miss Davidson, Mr T D Wardale, Mr H Raymond, Mrs Finlayson and infant, Mr W Kirby, Mr S Ameeroodin, Mr Olpherts, Captain H O Hammond, Lieut Peacock, Capt Keith, Sub-Lt Hamilton, Capt G G Stewart, Private F Felton, and Mr W Willia .

FOR BRINDISI.—Captain H S Garrett, Mr T R Lewis, Colonel Currie, Dr Wilkins.

FOR VENICE.—Mr E Bickers, Mr and Mrs Lincoln and two children, Mr McQuhae, Mr and Mrs Shanks, Miss McIlroy, Mr Hay, and Mr Armstrong.

FOR GIBRALTAR.—Mr A J DeCarvalho.

FOR MALTA. Mr J W Robertson, and Mr J G Thompson.

FOR SUEZ.—Mr Gerard Jager.

Per Str. *Trinacria, 7th,* for Liverpool:

Mrs Strickland, three children, a d Nurse. Mrs Swinburne, Captain and Mrs Schmidt, Captain and Mrs Wetherall and two children, Major Harris, Colonel and Mrs Johnson, four children and ayah, Mr and Mrs Pitman, two children and Nurse, Mrs Garnault, Mrs D'Aquilar, Mr Beale, Mr Gray, Mr H Pitman, Mr Harrison, Dr Raddock, Mr Corneduff, Captain and Mrs Pennington, three children, and ayah, Miss Wade, and Miss Anderson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Delhi, 6th:*

FROM SOUTHAMPTON.—Mr and Mrs Watson and infant, Mr Elliott, Mr Walcocks, Mr Garnett, Mr and Mrs Hathaway, Mr Fullerton, Mr Moss, Mr and Mrs John, Mr John (Junior), Lieut Baker, Mr Nelson, Major Harris, and Mr Holmes.

FROM BRINDISI.—Mr White, Capt Gardiner, Mr and Mrs Watt, Mr Mathieson, Mr Wicksteed, Mr Reony, Mr Hardwell, Mr Southey, Mr Drysdale, Mr Elcock, Mr Clarke, Mr Holway, Mr Handford, Mr Griffiths, Mr Bulton, Mr Baker, Colonel Wilkinson, Mr Dashwood, Mr Hodges, Mr Sharpe, and Surg and Mrs Buckanan and six children.

FROM MARSEILLES.—Mr Hermon.

Domestic Occurrences.

MARRIAGES.

GREIG—SELLON—September 26th, on Saturday, at St. Mary's, Poona, by the Rev. G. A. F. Watson, Capt. Greig, R.H.A., to Minnie Constance, daughter of Col. R. Sellon, R.E.

DAUBINY—ROGERS October 2nd, at Poona, by the Rev. G. A. F. Watson, assisted by the Rev W. L. Eames, Emma Mackenzie, eldest daughter of the Hon. A. Rogers, C.S., to Major Daubiny, 7th Royal Fusiliers.

DEATHS.

BROOKS—On board the P. & O. China Mail Steamer between Penang and Ceylon, returning to Bombay, George Brooks, Esq., Manager Colaba Company, aged 35.

RANKEN—October 4th, at Aden, Mr. James Ranken, Fitter, Bengalia Iron Works.

WATSON—October 4th, at Bombay, James Watson, pensioned Chief Inspector of Markets, Municipality of Bombay, aged 73 years.

Advertisements.

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